

Prohibition and the Negro - 1911

LIQUOR FACTOR

IN RACE PROBLEM

Mag. News

INTERSTATE COMMISSION.

6-26
DECLARES IN REPORT ON SOUTH'S LIQUOR TRAFFIC.

shipment. The movement is much more active in the South than in other sections of the country, partly because of the extent of the prohibition territory in that section, partly because of the large quantities of very cheap whisky manufactured and shipped there for the consumption of the negro population.

While it is not the function of this commission to be influenced in its conclusions by the moral aspect of the question, it is impossible not to recognize in this traffic one of the important factors in the race problem of the south, the evil spirit back of that problem in more ways than one.

"Generally speaking, the evidence presented at these hearings went to show a distinct cleavage in industries in the West, a higher grade of liquor was shipped and a better clientele appealed to; in the South both whisky and consumers were on a considerably lower grade."

NEGROES ARE WHIPPED.
Mont Adm. - 7-23-11
reports say That Efforts Made to Keep Negroes From Polls.

MARSHALL, TEXAS, July 22.—Reports from rural districts of Harrison county today said several negroes were whipped last night, presumably to intimidate them from voting in today's State wide prohibition election. These reports declare that the early negro vote in the county was very scanty.

The anti-prohibition chairman here within the sections where the alleged whippings occurred, announce that they know the names of the negroes punished but that they are withholding them from publication at present for reasons to be announced later. It is charged by the anti-prohibitionists that night riders have been going through the country districts for several days intimidating negroes from going to the polls because of fear that the negroes would vote against prohibition. According to the reports four negroes were whipped near Roseborough Springs, one or two whipped at Nesbitts and some punished in other localities. Will Allen, a negro, was whipped about four miles from here by five men yesterday.

"Jacksonville, Fla., probably the largest shipping point for liquor in the South, sends out between three and four thousand packages of one or two gallons daily, or a total of about one and one-half million gallons a year. Chattanooga ships about 786,000 gallons; Richmond, 546,720 gallons; Petersburg, 268,128; Pensacola, 267,760; New Orleans, 255,856; Augusta, 215,150; and Norfolk, Va.; Cairo, Ill.; Emporia, Va.; Louisville, Ky.; Portsmouth, Va.; Roanoke, Va., and Savannah, ship more than 100,000 gallons each annually."

It was also stated that the movement is much more active in the South than in other sections of the country.

On petition filed by the Southern Mail Order Liquor Dealers Association, composed mainly of shippers from Virginia to the two Carolinas, the two classifications were suspended and under this suspension hearings were had at Richmond and at Cincinnati.

"These packages," the commission says, "are sent, express charges paid, direct to the consumers on orders in most cases paid for in advance of

Prohibition in

46 Conn.

716 editorial

Effect on liquor sales.

Prohibition & the Negro.

\$5,000 being saved yearly in liquor in a single county in Attavia. suspended 4-27-11
p. 716

RACE PROBLEM

Race Problem - 1911.

UNIVERSAL RACES CONGRESS

Christiana, N.C. 8-21-11

I shall write in this a personal narrative, believing that by so doing it will be more interesting to my readers.

On the 5th of July, I, in company with my wife, embarked on the steamer Magnifica to find already on board Professor H. D. Wilberforce. Soon after the ship left the dock I secured seats at the table just where I wished them, and our voyage from New York to Fishguard was smooth, delightful and uneventful. We had good fare, excellent music and very agreeable company.

Arriving in London and taking up residence in a private hotel we immediately began our work of preparation for the congress. Reporting to the office, we met Dr. Sinclair, of Philadelphia, and at the first preliminary meeting greeted also that earnest whole-souled American, Mr. John E. Milholland. In these preliminary meetings, which took place in Westminster Palace Hotel, there was fine opportunity to get acquainted with the advance members of the congress.

The first consultation of the American delegates was held at the magnificent residence of Mr. Milholland, 4 Prince of Wales Terrace, Sunday afternoon, July 23d, at 4 o'clock, over cups of tea and other refreshments.

On Monday evening, July 24th, at the same place, the first reception was held, and among those present was Mr. Marconi, of wireless fame.

In the meantime we had taken our offering of photographs to the hall and they had been put on display under the direction of Professor Handen, of Cambridge. The collection of pictures was very large and varied, including representatives from all peoples. The collection secured by Mrs. Steward and myself was pronounced by many as most interesting, some going so far as to say it was the best exhibit there.

On Tuesday evening the Honorable Fishmongers gave a reception to all the members of the congress at their hall, near London Bridge. It was a most brilliant affair. Sydney Woodward sang in beautiful voice the unfortunate selection, "Swanee River," with his "Oh, darkies." This never was an Afro-American melody, but foreigners all think it to be. There was other music and song.

Wednesday morning the congress opened, Lord Weversdale presiding. His opening speech was delivered partly in English and partly in French. In

the room there were brown, red, black and white persons, some with titles as counts and princes; some great authors and professors, distinguished scientists and statesmen. Prince Kurapatkin put his hands on what he called my "hot," meaning head, and pronounced me broadheaded. I replied that I was not German, and thought what would he say if Bishop Lee's head could he see it. Chinese, Japanese, East Indians, Haytiens, Africans, one American Indian and African-Americans, all mingled freely with representatives of all European nations, while Americans were very scarce in the congress.

The great reception of Mrs. Black followed on Thursday evening after Prof. S. Handen's lecture. To this reception there were about 800 guests and the dining was most elaborate. I did not attend it as was very late. The Congress banquet on Friday night I attended, which was a very high art affair with very little food, and although the women were very womanly in drink, the men were very impudent waiters who were seated most in the front of the hall. The speeches of the Congress were very short and mostly practical. Professor Handen, president of the administration, who had been from America, was the most interesting. He received 200 invitations and his daughter was really the most popular young lady present.

There are several colored persons living in London, but so far as I have observed none in business or in useful occupations. England is for Englishmen in it there is little room for Asiatics or Africans. The common treatment is about the same to all. There is no discrimination in affairs that are public. I saw one negro selling papers and one street dancer; this latter being quite an occupation here this season. On these concrete pavements one sees dancing and other tricks that belong to the vaudeville.

Our party has had considerable private attention and many foreign ladies appear to have found Professor Finch very interesting. His discussion of the delicate subject of mis-segregation before the Congress was very able and satisfactory, and he won for himself recognition by the great anthropologists assembled here. With proper encouragement, or even without, I believe he is destined to be one of our great scientists.

The Congress over, the next interesting point was the crowded steamer offices. Every line has all its berths sold for weeks ahead. Americans are over here and must get home and that means harvest for the ocean carriers.

T. G. STEWARD.

THE BLACK MAMMY MEMORIAL

Savh. Lubine 9-23-11

GEORGIA'S EVIDENCE OF APPRECIATION OF THE OLD ANTEBELLUM NEGRO, IN PRACTICAL FORM ABOUT TO BE IN MATERIAL SHAPE IN ATHENS.

She bends beneath the weight of years with feeble feet and slow, Yet in her heart there throbs and shines the light of long ago; Of days when on her dear old face

layed an angel smile, Her blessed arms she held and need to sleep "her chile." Of a lowly race shone with its own glow, Yet the "old black mammy's soul" as white as driven snow; Her worn hands were kind and true through all her bonded years. Mistress and the little ones in gladness and in tears; And through war's wearing agency her heart was free from guile, And loyal to the bitter end to "Mist'us" and "her chile." Her ranks are waning year by year on southern hill and plain, And when the last black mammy's gone she'll never come again; Yet somewhere on the radiant hills beyond earth's woe and wile, Her dear old arms will fold again o' Mist'us and "her chile." God bless her—till her weary feet shall touch the shining shore; God keep her with his faithful ones at rest forevermore!

Athens, Ga.—In a few days it is hoped there will be begun the first work of actual building upon an institution which is unique in its nature and original in its naming—the Black Mammy Memorial Institute. There have been news notes and coarse allusions to the project in the public press for the past several months, but only recently has the institution been really crystallized into what it will actually be in its beginning.

As it is the plans are for an expenditure three or four times what the author of the idea believed he could raise to put in it a year ago. Beginning on hopes of raising a thousand or twelve hundred dollars for a modest building, the plan became known and from every section of the state, from Old Virginia and from the southerners in the northern state and from as ardent northerners came suggestions and advices which expanded the plans to somewhat meet the recognized fitness and the appreciated offices which the "racial peace monument" should mean.

Instead of five acres of land twenty-five have been bought on an eminence in full sight of the University of Georgia and with a view out over the immense tract embraced in the extension territory of the university and state college of agriculture—all but in sight of the homes of Grady, the Cobbs, and Toombs and Hills—in sight of the scenes frequented by hundreds who made the Old South the paradise of history and the elysium of romance.

The charter of the association reveals the object of the institution: "To maintain a school to prepare colored boys and young men and colored girls and young women for the practical duties of life by training them for domestic service and for service in the arts and trades, and likewise give them such academic training as

will best fit them for carrying out the main objects of this school." There "is to be no capital stock and there is no pecuniary gain to be made." The teachers are to be paid moderate salaries and the one who has been instrumental in bringing the great plan of the memorial institute to a desired consummation has been giving his nights and holidays and on times to this labor of love made a living teaching in the of Athens.

A negro teacher whose to pass the practical shall not only of stone but a in active hearts sort of trained himself a grandson mammy" of the days Mrs. John D. Moss, a of the wealthiest family, has taken a care to telling about this young tells the story of his his success, of his quiet of effort and thought in est of the institution which to lead.

Harris was born in Athens years ago and his grand-nephew name he bears, was a wealthy Georgia family, out" his time as a skilled and made considerable vocation. Young Sam educated at the Athens and in the Atlanta university back from college ze of the colored ville when that systemized, under Prof. of the English ersity—being ever paid a ter a year pal of the Athens and mon ever since.

In this place he soon added "Industrial" to the high school's name.

A meeting of some of the most prominent educators and business and professional men in Athens was held at the office of Judge John J. Strickland in the interest of the project. Those present were: William T. Bryan, president of the Athens Electric railway and industrial builder of this section; Billups Phinizy, president of the Southern Mutual Insurance company and capitalist; T. P. Vincent of the Georgia National bank; John E. Talmadge, Sr., president of Talmadge Mills and head of the wholesale house of Talmadge; John D. Moss, president Moss Cotton company; E. R. Hodgson, president Empire State Chemical company;

David C. Barrow, chancellor of the university; Judge H. S. West and Judge J. J. Strickland, with Prof. Sam Harris. The organization applied for and was granted a charter and additional men were interested. A board of trustees was elected; W. T. Bryan, Athens, president; John E. Talmadge, Sr., Athens; John D. Moss, Athens; Robert F. Maddox of Atlanta, H. H. Dean of Gainesville, and C. J. Hood of Commerce. Colored directors were named and among them were the four who first met and worked out a plan with Harris for an industrial school; David Hawkins, Simon Pope, A. T. Chunn, Moses Milner, W. A. and M. G. Gilham, L. Hunt, Jackson Spalding, and F. S. Harris.

It is planned to build the Memorial hall according to the adopted outline by the architect—old southern style, at a cost of \$15,000. There will be built also two dormitories costing \$10,000 each. The institution already owns 25 acres of land in the suburbs of Athens—enhanced since it was purchased and estimated at a valuation of \$5,000. The south will be asked to contribute to this fund of \$25,000 to erect this working monument to the most faithful worker the old south ever knew. The responses it is confidently believed will make the modest sum for initial building look modest indeed.

The courses that are designed to be taught include industrial and academic lines. Housekeeping, cooking, sewing, nurse training, laundering, dairying, poultry raising, agriculture, carpentry, masonry, English or common school studies, Bible, hygiene, chemistry, and morals. These courses, the principal says, are designed to meet the needs of those who will make some phase of domestic or industrial labor their life occupation, not as teachers or leaders, but as intelligent industrial workers and citizens. It is that the masses, the average, everyday, common laborer may have an opportunity to fit himself for real, useful living and service, this line of education will be followed. And the institution will serve not only Georgia, but the country at large.

"BLACK MAMMY" MEMORIAL.

An attractive illustrated pamphlet setting forth the history and purposes of the "Black Mammy Memorial Institute" has been published and put into circulation. The title tells to whom the honor is to go—the antebellum negro women who were foster mothers to the white babies of the South, and whose tenderness, devotion and love for their little charges have made them famous in song and story and secure in the affections of the Southern white people. Among the

very sweetest memories cherished by Southerners who chanced to be born prior to the war, during that period, or shortly thereafter, are those which relate to the affection and loyalty of the "mammy" who nursed them. No tired tot ever had a more restful couch than the arms of its "mammy," or fell into sweeter sleep than when she crooned a lullaby. It was "mammy" who kissed away the tears, who tied up the stubbed toes and who sympathized with all of the sorrows of childhood in the sincerest sort of way.

The association that has been formed to erect a memorial in appreciation of the "mammy" of Georgia has been chartered and is inviting popular subscriptions. The idea is that the memorial shall take the form of an industrial school, to be established at Athens. It will teach young negroes, of both sexes, how to make themselves industrious and useful citizens. The old-time women whom it is desired to honor were themselves workers. They were experts in the gentle art of house-

keeping and cooking and attending to the babies. Most of them could cut a garment and sew a fine seam. But above all—and the chief reason for the memorial—is that they were so true and faithful to their charges that there was no room for questioning their loyalty.

It seems meet and proper and very graceful that the people of the South should pay a tribute to the "black mammy." Meanwhile the people of the South have another duty to perform, which should come first. That duty is the erection of a splendid and enduring monument to "Our Women in the War." That monument should be one of the most imposing, most beautiful, in all the world. It should rank with the Taj Mahal, which has heretofore been regarded as the very finest tribute to womanhood ever erected. When the memorial to "Our Women in the War" has been set up, then we shall be ready to take up the "black mammy" movement and push it to a successful conclusion.

INFLUENTIAL SOUTHERN

PAPER ON RACE PROBLEM

Sandy Tribune
11-11-11

WHITES SHOULD "TOTE" SQUARE, SAYS NEW ORLEANS ITEM.

The Item, New Orleans, recently had the following strong editorial regarding the rights of colored Americans. The Item says:

"We state unqualifiedly that there is every reason why, in decency, justice, humanity and good public policy, the better white people of this section

should accord even handed justice and proper consideration to the self respecting, law abiding element of our negro population.

"In the first place, the man who assumes a cruel attitude toward another human being stultifies himself. In the next place the man who does another a wrong or injustice unnecessarily discourages and embitters that person.

"There is such a thing as noblesse oblige in this world—a carrying out of the idea that one who has the advantage of race, color, birth or breeding owes it to himself to treat others with kindness and consideration.

"The misconceptions of reconstruction times have passed away. The negroes know their place in society. The white people know that there is no possibility of any attempt being made on the part of the same element of the negro race to seek social equality or to strive for political power through the ballot.

"The negroes have been disfranchised. They have no say in the government of the country to which they pay taxes and whose laws they must obey. Fighting them is like shooting at tame birds. Making an issue of them in politics is demagogism pure and simple.

"The reason is that this is fair and right, and strong men, just men, chivalrous men, stand for these things in all cases and under all circumstances.

"The negroes are a valuable industrial element in the south. They create a large part of our wealth. They do a great deal of the work. It is idle and fatuous to argue the abstraction whether we would be better off eventually if they were not here. They are here—a condition, not a theory.

"They will be here while the rest of us live, an element for good or for evil. Fair treatment of them, humane treatment, will certainly not make them worse as a race or more difficult as a problem, nor will it hurt those who recognize the comparative helplessness of the negroes and insist that each of them shall be treated in accordance with the merits of his established character and personal behavior."

SOUTH AMERICAN NEGRO.

A Distinguished Lecturer Says That Against Him There Is No Discrimination—A Factor in Daily Journalism.

Regular Correspondence of THE AGE

Baltimore, Md., February 7.—Rev. Dr. Scipio Newton, a native of the Argentine Republic, is delivering lectures in local churches describing the condition of the colored people of South American countries. In an interview to-day he said that there was no color line in South America, a man being recognized according to his general worth.

"Colored men in my country," said the South American, "occupy a prominent place in the doings of the country. The president of the country, Alcantara, has a strain of Negro blood in his veins, and one of his

relatives, Pedro Alcantara, is chief judge of one of the circuit courts. The foremost and most influential member of the Argentine senate is a colored man, Gonzales Villegas. He was at one time a member of the cabinet and is regarded as one of the best orators in that country.

"Some of the largest department stores in Buenos Ayres are run by colored men and colored men teach in all of the colleges. In this country, though you have too many times put up with class restrictions, I find that the race is making

surprising progress."

When told that there was no daily papers run by the colored people of this country the foreigner expressed surprise and said that Negroes filled every position in journalism down in Argentine.

Dr. Newton, like most prominent South Americans, was educated in Europe. He was graduated from the University of Cambridge in 1895, and speaks English, French and Spanish fluently. He has been in the United States for the past nine months.

J. Frank Whenton, of New York, Exalted Ruler of the Grand Lodge of Elks, addressed the members of Monumental Lodge last week.

DOTHAN'S "RACE PROBLEM."

But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?

This is taken from the grilling cross examination of Ananias and his wife, Sapphira, by Peter, concerning a land deal. But Ananias was not abashed; he continued to lie until life was extinct.

As the lives of the great and good characters known to Sacred Writ have been emulated by men since the original walked upon the earth, so do we find in all ages prototypes—physically and temperamentally—of those of ill fame whose deeds are likewise recorded in the Scriptures. Every character, whether good or bad, is accepted as the ideal of some young man starting out in life.

There is a short story writer, a minister, one Dr. Alexander Gorkey, of Wayne, Neb., who has just concluded a serial story in the Christian Work and Evangelist, a story which purports to show up the race problem in the South as it really is today. On reading the story we feel impelled to announce that Brother Gorkey—who says he was born in Ireland—in the formative period of his life, did not take for his ideal such characters as St. Paul, or even George Washington. Rather the antithesis of these two great men would seem to stand as the best examples he has known.

Brother Gorkey pitches his scene in and around Dothan, Ala. In his foreword appearing with the first installment of his story last May, which is sent us by Rev. W. H. Frazer, pastor of the First Presbyterian Church of

Anderson, S. C., says, "The hero of the story, 'The Testing Fire,' will sail under the name of William Durham, a Dothan evangelist, who told his brother that the story was true from beginning to end. Only names are changed in order to make the story read like fiction. William Durham is said to be John L. Gorkey, now of Ireland. Rev. Mr. Frazer of Anderson has pressed Preacher Gorkey of Nebraska, to give him the dates and names of the characters of his story, as he wishes to make reply to the slander. Mr. Frazer would be glad to hear from anyone in this States who ever knew a John L. Gorkey, traveling salesman and evangelist among the negroes, who haunted Dothan, Gorkey of Nebraska, got this statement from Gorkey of Ireland and fired it to Mr. Frazer of South Carolina."

If you will take a position as commercial traveler, as I did, visit every town and city of the State (Alabama) with—over 2,000 people with one or two exceptions, as I did, seek to know no man "after the flesh," black or white, as I did; take the communion with and preach to colored people as I did; visit colored people in a friendly way, as I did; dine with colored preachers, as I did, then you will not say that the spirit of "The Testing Fire" is overdrawn, nor will you seek to make reply thereto. The threat that you will be "shot up," the warning to leave town, arrest with no warrant shown, the hard floor of a cell, * * * From which a negro woman has just been taken, will be yours—these are the least injuries inflicted.

Rev. William Durham in the story appears as "pastor of the Calvary Church of Dothan." The preacher had seen out near town a negro lying in the gutter half beaten to death. He wouldn't aid him, because he "hated niggers." Still others passed and for the same reason would not help the negro. Finally young Jefferson Lilly, riding horseback, son of a rich father man who was dead, came along.

"By George!" exclaimed young Lilly, kneeling beside the stricken negro. "He looks enough like our old Pete to be the good fellow himself. I'm no saint, but I'll be d— if I leave this poor black devil to lie like a dog in the ditch. What can I do?" and after other remarks he is reminded: "What would Florence Ashley think of me now?" He was in love with Florence, whoever she is, and was afraid she wouldn't like it because he gave aid to a wounded negro. Says the story:

He thought of her as he lifted the half dead African on his horse, but he well knew she shared every South-

ern prejudice in regard to color and he was very doubtful if she would be pleased at his attempt to lift up a fallen black. She had positively refused to attend any social gatherings to which the cultured Northern teachers of the Harbison's Freedmen's Institute were invited. This was the institution which had so aroused the ire of Rev. William Durham. It was the result of Northern philanthropy, and it was the intention of its founders to assist the South in its enormous task of elevating Afro-Americans, but Dothan society, and particularly Florence Ashley, made no pretense of hiding their contempt for this species of unwelcome, etc.

We have seen only the first installment of this story, but if the rest of it is as false as the first, we fancy Mr. Ananias is experiencing restless nights. There is not now, nor has there ever been an institution in Dothan called Harbison's Freedmen's Institute, nor anything like it. Not a nickel's endowment money from Northern philanthropist has ever been sent to Dothan, nor has Dothan a school taught by Northern white teachers. There is not now, nor has there ever been, a church in Dothan called the "Calvary Church." Neither did any man ever have any such experience as the hero of our story is supposed to have had, in Dothan or any other Alabama town. No man is quicker to aid an unfortunate negro than the average Alabamian.

It is recorded in the story that Lilly took his negro to a hotel where he sought medical aid, and was ordered out by the manager, who yelled at the brave, frail young man: "Git out of here! Let the black devil die. We don't need him. No niggers can enter my hotel." The young man jumped on the manager, thrashed him, then held a score of men at bay, including the manager, with a revolver, while a doctor dressed the negro's wounds. After that he pitched a \$5 bill at the hotel man, which was promptly pitched back at Lilly—as if a Dothan hotel man was ever known to refuse \$5.

The whole story, both as to the "local color," and as it purports to represent the attitude of the white men of Alabama toward the negro, is a base slander, and the veriest of pluperfect rot.

Canada's Design to Bar Negroes Adds to Britain's Color Line Woes

Mind Adv. 4-16-11

New York Tribune.

Great Britain, which in the past has been accustomed to discuss with a considerable amount of superiority and aloofness, the problems of the United States in connection with the colored races, and has frequently volunteered useless advice based on lamentable ignorance of American conditions—advice proffered with the most exasperating air of condescension—is now confronted by difficulties which not only threaten to interfere with the successful administration of the government of the South African Union but also to entail no little trouble between Downing Street, Ottawa and Washington, even if the reciprocity treaty does become an accomplished fact.

In South Africa the Boer element, which so largely predominates over the British that it has been able to compel the acceptance by the crown of a Boer cabinet, headed by the former Transvaal generalissimo Botha, insists upon the enactment of a law prohibiting marriages between white people and members of the negro races and punishing severely, by means of fine and imprisonment, the parties guilty of disobeying the statute. The Roman Catholic clergy, as well as those of the Church of England and of the Presbyterian denomination, are combating the project with all their might and main on the ground that there is nothing in the dogmas of their respective churches or in their ecclesiastical legislation that permits them to decline to perform the ceremony of such marriages, and in this they are, of course, supported not only by the American negro Methodist missionaries, who are very active and influential among the members of their race in that portion of the Dark Continent, but also by the Governor General, Lord Gladstone, and by the English government officials.

May Send Ministers to Jail.

The non-official British who do not allow themselves to be swayed by their clergy are disposed to side with the Boers in the creation of laws penalizing miscegenation, and of course the Boer movement has the strong approval of the Dutch Reformed Church. As the measure is certain to become law unless vetoed by the Governor

General, Lord Gladstone, in the name of the crown, which would impair the prestige and popularity of the latter in the most dangerous fashion, we are liable ere very long to hear of English clergymen, Roman Catholic priests, Presbyterian ministers and American negro Methodist missionaries being fined and thrust into jail for officiating at marriages between blacks and whites in defiance of the law of the land but in conformity with the laws of their respective churches.

With regard to Canada, popular sentiment, which has already compelled the Dominion government to place the virtually prohibitive tax of \$500 a head upon every Chinese entering the country and which has shown itself so hostile to Indian and Japanese labor in the Western provinces, is now

manifesting a very pronounced disposition to exact from the government at Ottawa stringent legislation barring the American negro from the Dominion. Now, the United States has granted rights of citizenship to its negro population, which numbers nearly ten millions, and as citizens they have under existing treaties the same right to enter Canada and to travel or to reside there as any white American citizen; the same rights, indeed, that Canadians enjoy in the United States. The government and the Senate at Washington will think twice before submitting to the exclusion of its millions of American negro citizens from the Dominion. On the other hand, the authorities at Ottawa and the Legislature there may find themselves forced by public sentiment to enact laws excluding the American negro, with the object of averting any wholesale negro emigration from the Southern States to the phenomenally rich Western provinces of Canada and of avoiding the endowment of the Dominion with a troublesome problem from which it is now exempt, namely, the negro question.

Negro Medical Students.

During the last two or three years there has been a great deal of trouble in the various big London hospitals owing to the large increase of negro medical students from British India, from Ceylon, especially from England's African possessions, from Egypt and from the West Indies. In some hospitals, indeed, they threaten to outnumber the English element, and the question is being discussed as to whether it would be best to reduce their presence to a minimum or to bar them altogether. This movement is not owing to any prejudice on the part of the physicians and surgeons at the head of these great institutions, nor yet of the English medical students, but arises from the reluctance, nay the absolute refusal, of the patients, especially those of the poorer classes, to submit to the care of their injuries or to medical treatment by negroes, while owing to this aversion of the patients it has been found absolutely impracticable to employ them as assistants or even to admit them as spectators in maternity and gynecological cases.

All these color questions are of wholly recent growth, and are undoubtedly attributable to the vastly increased importance of the regard enjoyed in England today by her colonies. Prior to the South African war there was a very pronounced disposition in the United Kingdom to look down upon the overseas dependencies. The term "colonial" was rather one of contempt than of eulogy. Little attention was paid to the interests, the wishes or the views of the colonists. Their demands excited impatience or were ignored altogether, and too often the Governor sent out to represent the sovereign was a man who either as an official or as a politician had made himself totally impossible at home.

The South African war, the reverses

suffered by the British during the early stages thereof, and the splendid loyalty shown by the colonies in their anxiety to assist the mother country, not only touched the English to the heart, but likewise awakened in their minds the consciousness that most of the grandeur and importance of that vast empire upon which the sun never sets, lay in the dependencies beyond the sea. A complete revulsion of feeling ensued, and today the English are as eager to conciliate their colonies, and to avert the danger of their secession, as they were formerly indifferent about the matter. That is why the people in London are not merely deferring to the prejudices of their Canadian, Australian and South African fellow citizens, on the subject of color, but even going so far themselves as to adopt these prejudices.

How things have changed in this respect may be seen from the fact that twelve, fifteen and twenty years ago full-fledged negroes were admitted to the English bar, which is a very close corporation, extremely careful about those whom it elects to membership, one of the indispensable qualifications being that the candidate must be a gentleman, in the English sense of the word; that is to say, by birth and education, and, moreover, must never have been in trade, or have been guilty of any violation of the ethics that govern the conduct of good society. In the English cause celebre, which took place at Chester last month, in connection with the murder of a county magnate, G. H. Storrs, of Gorse Hall, Dukinfield, the prisoner was most ably defended by a veteran negro barrister, whose grayish-white bob wig—worn by all the members of the bar, and by the judges—contrasted strikingly with the ebony hue of his typically negro features, but whose delicacy and gentle consideration in examining the widow of the murdered man excited the admiration of all present in court.

Sir Samuel Lewis.

Then there was that fine old fellow, Sir Samuel Lewis, who, a native of the West coast of Africa, was graduated from the London University, was called to the bar from Lincoln's Inn, and who became Chief Justice of the British colony of Sierra Leone, a member of its legislative council and the first Mayor of Free Town. It was, however, for his services as Chief Justice of the colony that the late Queen Victoria bestowed upon him the dignity of a Knight Commander of the Order of St. Michael and St. George. This was the first time that a British order of knighthood had ever been conferred upon an African. It was an honor usually reserved for ministers plenipotentiary, colonial governors and premiers, for generals and for admirals, and not only endowed him with the right to prefix "Sir" to his Christian name, but also with the "pas" over officials and dignitaries not so highly honored. At the same time his wife became a lady of title, and ever since then has been officially styled "Lady" Lewis. Like her husband, she was presented at

court, in England, and still survives, the leader of society of Free Town, in Sierra Leone, where on official occasions, she takes precedence of all the white and native women of the colony, except the wife of the governor.

Queen Victoria, when she received at Windsor the bishops and delegates to the great convention of the Episcopal Church, held in London a year or two before her death, accorded just the same amount of distinguished consideration to the half a dozen bishops who belong to the negro race as to their white English and American fellow prelates; and when, in 1895, she heard of the arrival in London of an old colored mammy from the Free State of Liberia, who had saved up

the money shilling by shilling for the purpose of going to England to see her majesty, she not only asked her to visit at Windsor Castle, but even invited her to take a seat on the sofa beside her during the interview. Queen Victoria was accustomed to keep even the greatest statesmen and the grandest ladies in the land standing in her presence, and a foreign ambassador who happened to be at Windsor Castle at the time of the old mammy's visit remarked plaintively that during all the years that he had represented his government at the Court of St. James's, he had never received anything like so much consideration.

Nor must I omit the fact that Queen Victoria bestowed the Victoria Cross, that most highly prized of all distinctions of the British army, upon the negro drum major, W. J. Gordon, of one of the West India regiments, for a feat of heroism performed in a campaign on the African river Gambia, although no Victoria Cross has ever been conferred upon any native soldier or officer of the British army out in India.

At Lisbon I remember being present when King Luis solemnly and in the presence of his whole court, invested three full-blooded negroes—two of them from the west coast of Africa and one from the east coast—with the dignity of Knighthood of the Order of Christ, while one of the most influential personages in the Portuguese kingdom in those days was an aged negro woman who had been with Queen Pia ever since her marriage, and who was the chief of her majesty's attendants, besides being her most trusted counsellor and confidante, Queen Pia in her turn having her husband, King Luis, entirely under her thumb and blindly submissive to her will.

One of the leading generals of the French army—the only one, indeed, who has covered himself with military glory since the days of the Franco-German war, and who has not only the Grand Cross of the Legion of Honor but also the so highly prized medaille militaire—is General Dodds, a full-fledged mulatto, his mother being a negro woman and his father a French colonist of English parentage, established on the west coast of Africa. When he returned home to France after the conquest of Dahomey the entire nation, irrespective of party or politics, turned out to welcome him, and to such an extent did he become the object of popular enthusiasm that the government became alarmed, and in one way or another managed to keep him employed on lucrative mil-

itary missions in one country or another, in far off countries until the time of his retirement from active service, the score of age. He was designated to command the French contingent of the allied forces in China eleven years ago, and had not the Kaiser appointed the late Field Marshal Count von Moltke to proceed to China it is his mulatto, French General Dodds, who, as outranking all other field officers engaged in the operations ending in the capture of Peking, would have exercised the supreme command over the allied troops, including those of the United States.

EX-ATTACHE.

RACES FORM PEACE PACT

Blacks and Whites of Slidell, La. Make Agreement That There Shall Be No Race War in Town, and That All Differences Shall Be Settled by Arbitration.

8-31-11

Special to THE NEW YORK AGE:

New Orleans, August 29.—Negroes and whites of Slidell, La., a lumber town directly across Lake Pontchartrain from New Orleans have drawn up and signed a formal treaty wherein it is agreed that there never shall be a race war in the town, but that all differences between the races shall be submitted to arbitration.

This unusual compact came as a result of the attitude of the Negroes toward the murder of James Smith, a policeman, at a dance hall. The policeman was killed by a Negro or Negroes. A posse is in search of the murderers and in it are a number of black residents.

This afternoon the Negroes met at their Odd Fellows hall and adopted resolutions which close as follows:

Resolved, That we, the colored citizens of Slidell, do solemnly register our disapproval of the murder and do hereby tender our assistance to the officials of Slidell in bringing to justice the culprit or culprits who perpetrated the atrocious crime. Be it further

Resolved, That we extend to the bereaved family our hearty sympathy in the hour of their affliction.

Resolved, further that the thanks of this town are tendered to the white citizens for the able manner in which peace and harmony between the whites and blacks have been preserved.

The drawing of the treaty by blacks and whites followed. The gist of the treaty is that it is the sense of residents, both white and Negro, that all conflicts and acts of violence between blacks and whites are severely condemned, and that all friction arising between members of the two races shall be submitted to a committee for settlement.

Slidell has 3,000 residents, about equally divided. Chief industry is the crocodizing of crocodiles.

PLEA IS ENTERED FOR MAYOR MACON COUNTY CITIZENS' APPEAL TO GOVERNOR FOR PARDON FOR PRISONER DYING FROM TUBERCULOSIS.

Circuit Judge Samuel L. Brewer, Probate Judge Milo B. Abercrombie and Holmes Powell, Mayor of Tuskegee, all of Macon county, visited the Governor Wednesday for the purpose of obtaining a pardon for Sam Green, a negro boy, who is serving a four years' sentence in the penitentiary at Wetumpka for having made an assault with intent to murder. *Mont Adm*

Green is dying of tuberculosis. He went up in the spring of 1908, a healthy negro. Today, his friends say they do not expect him to live the year out. That he may live the last few months of his life in the open where there are fresh air and light, good water and freedom, these distinguished men of Macon county are importuning the Governor to give a pardon.

With the four Maconians, came the father of Green, an old man who has reached some affluence in his part of the country, and who has been in the habit of visiting his son once a month in the penitentiary. As the boy's illness has grown on him, the old man has increased the frequency of his visits, and for the past month or two, has been making his visits several times a week.

AGED NEGRO GIVEN ATTENTION

DECATUR POSTMASTER KEEPS FATHER'S FORMER SLAVE OUT OF THE COUNTY POOR HOUSE. *Mont Adm*

DECATUR, ALA., May 14.—This morning a carriage driven by a negro was slowing making its way down Bank Street, Decatur's main business thoroughfare. Its only occupant was an aged negro man, Jack Moseley, and he was sick and crying as if heart would break. Postmaster William Moseley of Decatur, happened to be going down the street and noticed the carriage and its lone occupant and recognized "Uncle" Jack as one of his father's former slaves before the days of the civil war.

"What is the matter, Jack," asked Postmaster Moseley.

"Oh, Lordy, Mars William, I's dyin' wid dropsy and da is takin' me to de po' house case I's got no s'port an' no one to look arter me."

"No, they will not take you to the poor house," said Postmaster Moseley.

"Oh, yes dey will," the old negro responded, "dey is on de way dar wid me now."

And Postmaster Moseley ordered the negro driver of the carriage to change his route of "over the hills to the poor house" to a comfortable little cottage which he owns in Decatur.

Booker Washington has said that all he bad deeds of the South are widely advertised, while but few good deeds ever get into print. That is true in a measure. The other day one of these postal banks was opened in Middlesboro, Ky. A wealthy white citizen, J. H. Bartlett, opened an account in the bank for every school child in the town, white

and colored, penny and penny alike. This fine exhibition of genuine interest in the coming men and women of this particular community ought not to go

unnoticed. Mr. Bartlett is a type of a rapidly increasing number of white Southerners who have sense enough to see that their section is doomed unless all the people come up together.

A NOTABLE DINNER.

At Gastonia, N. C., there was held recently, under the trees in a fine grove,

a dinner worthy of more than passing notice. The hosts were former slave owners and the guests were former slaves. The hosts were men who had worn the grey uniform in the Confederate service, and their wives and daughters, and the guests were the "mammies" and "uncles" of "fore the war" times. The white men and women made their guests mighty welcome, and everybody had a good time.

The bond of affection existing between the former slaves and their former owners is still strong, though the number of each is becoming pitifully small. The faithfulness of the slaves to their masters and mistresses during times of stress will forever remain to their credit. There were times when the slaves might have perpetrated the most terrible excesses, practically unopposed of force. But they did not take advantage of the situation. The Southern negro was unspoiled until the time of the coming of the carpet-baggers, who worked on his prejudices for political purposes. And the vast majority of the old-timers were unspoiled even after that. Their faith in their white friends remained unshaken and their loyalty altered only by the different relations.

Reports of the Gastonia dinner are all to the effect that it was a most pleasant occasion, which may be very well believed. The white-headed old white men saw to it that the white-headed old negroes had an excellent repast, and then they all sat around, in the manner of friends and neighbors, and swapped reminiscences of the days of long ago. "Old Miss" and "Mauma" sat down together and talked over how they had reared the children, and how the children had been spanked or petted alternately; and there were probably not a few moist eyes following the recitals. And then "Marse John" and "Pompey" had to tell over to each other of their 'possum hunts and rabbit chases, fox drives, and other experiences that make for close personal intimacy.

The Gastonia dinner was commendable from every point of view, as it must have been pleasurable to every

person in attendance upon it. Sacred memories were revived; sincere old friendships were renewed, and old master and old man felt that they had not drifted entirely apart.

HONORING EX-SLAVES.

The Daughters of the Confederacy of Gastonia, N. C., hit upon a happy idea Memorial Day when they served a great dinner to the ex-slaves of that county who had taken part in the War Between the States. While the idea was not conceived by this organization, they were quick to accept it and make the old darkeys happy. Singular enough, the idea came from the mind of a former slave, who suggested it to the Mayor of Gastonia some time ago, who in turn put the matter before the Daughters of the Confederacy.

There were present 100 old negroes with their wives, their ages ranging from 65 to 85 years old. A great spread was laid, consisting in part of ham, roast beef, chicken, stuffed eggs, cheese, hot biscuits, hot rolls, light-bread, butter, all kinds of pickles, preserves, pies, etc., and "plenty of rich, hot coffee," the negroes being given all of this beverage they wanted. The table was waited on by the white ladies.

After dinner, when their pictures had been taken, the negroes lined up and sang a number of such selections as "The Old-Time Religion," and "The Old Ship of Zion," as well as a number of old plantation melodies. As the pleasure of the day was ending one old darkey said: "I hopes I'll be as happy over yander as I is today."

This was about the happiest day these beloved darkies ever spent, and they deserved the honor. The sight of white women waiting on the table put no foolish ideas in the heads of the former slaves. They knew the spirit of the occasion, and saw no visions. We do not now recall a precedent for this occasion, but no doubt the idea will become popular in the South, where the real character and worth of the old-time slave who went with "massa" to the front, is appreciated.

The only thing we would have added to the Memorial Day program at Gastonia would have been to ask the darkeys to adopt resolutions of regret that Senator Heyburn and his kind were not present to see for themselves that they have long barked after a cold trail.

BACKS BLACK MAMMY MEMORIAL INSTITUTE. *My News* - 2-27-11 Gov. Brown Sees Much Good in Athens Plan.

Athens, Ga., Feb. 26.—"I cannot but believe that the moral effect of the plan in question will be far-reaching for good" is the gist of a letter which Gov. Brown has just written Prof. S. E. Harris, the colored man who has enlisted some of the leading business and professional men of Athens and the state in the establishment of the Black Mammy Memorial Institute here for training colored youth of both sexes along practical lines.

A dozen negro women of Athens have banded to aid the work and a like number of negro brick masons and carpenters have pledged from one to three weeks' labor each on the building. The women who are helping the cause of practical education for their race last year furnished the cooking department of a night school with range and utensils, paid the teacher's salary and furnished most of the material used by the boys' manual training class. Forty-six women of various ages received cooking lessons and white ladies and men visited the classes and lectured to the women.

SOUTHERN JUDGE SOUNDS WARNING NOTE

Tells Jurors Whites Have No Assurance As To Future Supremacy

REFERS TO HISTORY OF RACES

Says White People Should Not Allow Mob Justice To Go Unnoticed—Believes All Should Have Equal Rights.

Special to THE NEW YORK AGE.

Union Springs, Ala., August 15.—In charging the grand jury which is being presented with the facts concerning the lynching of a colored man who was mobbed in this city some weeks ago, Judge Mike Sollie, of the Circuit Court of Bullock County, declared that the white people cannot allow mob justice to go unnoticed, and reminded the jurors that although the white are now in the ascendancy that they have no assurance that they or their children will always be so. The jurors were told that history shows that conditions and relations among nations change constantly, and that people enjoying supremacy in one are are found to have lost it and become subservient in another.

In Other Countries HUNDREDS LEAVE STATES TO SETTLE IN CANADA

Give Up Citizenship in Oklahoma Because of Many Injust Laws

CANADIAN OFFICIALS PUZZLED

Considering Advisability of Admitting Negro Applicants—United States Authorities Take Action.

Special to THE NEW YORK AGE.

Emerson, Man., March 27.—United States Consul General Jones in Winnipeg has been instructed by the State Department in Washington to insist to the Dominion immigration officials that the Negroes en route from Oklahoma be admitted if they have the proper qualifications.

The first colony from Oklahoma arrived here last week. It is 100 strong and is being held pending a thorough investigation of the material means and physical fitness of its members.

James Cornwell, M. P. from Alberta, who is here, says the colony that settled near Edmonton has been receiving financial aid from the Immigration Bureau because most of its members are unable even to handle a homesteading proposition.

Driven from Oklahoma, where they claim they had been robbed of property and the right to vote, a band of Negroes are in St. Paul, facing the problem of being barred from Western Canada, where they had hoped to start anew.

Those in St. Paul are the advance guard of at least 5,000 people of mixed Creek, Indian and Negro blood.

There are ninety-four adults and twenty-four children in the party in St. Paul. They were accompanied by Louis F. McFarland, district passenger agent of the Chicago Great Western, and G. W. Norman, traveling passenger agent of the Grand Trunk-Pacific, of Kansas City. They are scheduled to leave for Winnipeg over the Great Northern at 5:15 p. m.

One Immigrant With \$40,000.

The Negroes come from Waleaka, Okla., with the exception of two men, who resided at Okmulgee, which was the headquarters of the Creek nation years ago. Nearly all are said to have owned and operated farms. The leader by the name of Sneed, is reported to be worth \$40,000, with about \$10,000 of it in his possession. There is one man in the party, 70 years old, who was a slave.

All are well dressed. They claim to

have the \$50 necessary to land in Canada and hope to pass the physical examination. They say that many of their friends took homesteads in Western Canada last year and a representative interviewed a Canadian official to ascertain if there would be trouble in crossing the border. They expect to settle near Athabasca Landing.

While optimistic, the Negroes have been thrown into something of a panic by the receipt of word that the Canadian immigration authorities may reject them.

Oklahoma Negroes who went to Western Canada last year were treated as other immigrants. They were given a passenger rate of a cent a mile from the boundary to their destination. This year, however, the Canadian authorities, it is said, decided that no such inducements would be offered. The Oklahoma immigrants are paying full fare all the way.

The "grandfather" law, which went into effect in Oklahoma August 2, 1909, is held by the party to be responsible for all their trouble. This law disenfranchises a Negro whose grandfather was a slave. It affects about 75 per cent. of the people of Negro blood in Oklahoma. The Negroes say the law takes all their rights from them and makes them the prey of everybody in the state. Heavy taxation and exorbitant rates of interest have made it impossible for them to meet their loans and their farms have been grabbed by the lenders. They recite a long tale of wrongs.

The Negroes say they got their lands from the government, under a treaty made shortly after the war. Negroes were held as slaves by the Creek Indians, and they and other Negroes, who married squaws, each were granted 160 acres.

"They are trying to get rid of people of Negro blood in Oklahoma, by these laws and wrongs," said one of the party, "but they are not doing it. They are driving us out and Negroes from Oklahoma and Tennessee are coming in and taking our places."

"Why don't you take up land in Montana or some other state in the United States, instead of going into Canada?" was asked.

"A lot of white people from Oklahoma are going into Montana, and we can't go there," was the reply.

NEGRO IMMIGRANTS STOPPED

CANADIAN IMMIGRATION AGENTS IN WHITE ROCK ON BOUNDARY LINE TURN BACK FORTY NEGROES.

BELLINGHAM, WASH., April 15.—Forty negroes from Kansas City, Mo., en route to Vancouver, B. C., were stopped by Canadian immigration agents in White Rock on the boundary line north of here and their special car was returned today to Bellingham. No reason was given by the immigration agents for excluding them.

NEGROES ADMITTED.
WINNIPEG, MAN., March 22.—A party of 170 negroes, with seven carload of goods, from the Southern States arrived at Emerson, Manitoba, today and most of them passed an examination as to their fitness for becoming residents of Canada. The proceedings were closely watched by United States officials.

Those in the party appeared to be in good condition. Several men in charge of the cars of household goods these were rejected. The men of the party declared that unless all were passed the entire party would return to the United States.

CANADA BARS NEGROES.

Special to THE NEW YORK AGE.

Washington, D. C., Feb. 28.—State Department officials are inclined to believe that too broad construction has been given to the action of the Canadian officials at Winnipeg in stopping a party of Negroes from the United States, which sought to cross the boundary into western Canada.

It is believed that if such action were taken, it was based on objections to the individuals of the party.

If it should appear, however, that the Dominion Government has decided to exclude a whole class of American citizens because of their color, the State Department probably would feel called upon to protest against such action as a clear violation of the treaty rights of Americans.

ENGLISH RACE PREJUDICE AND JACK JOHNSON.

The decision of the English authorities, that the scheduled prizefight between Jack Johnson and Bombardier Wells cannot be pulled off in London, is significant of the change of British sentiment on the race question within the last half century.

This change of British sentiment has been coincident with the rapid growth of English colored interests in West and South Africa, where a policy of suppressing and oppressing the natives, of "keeping them in their places," is considered as necessary to safeguard the interests of the white Englishman. A like policy has been enforced toward the natives of India by the British government since the country was conquered by Warren Hastings and Lord Clive. But the purposes of the English are widely different in the two countries.

No effort has been made by the English to colonize India, climatic and other considerations having deterred them from doing so; but they have ruled the country with a mailed hand, exacting of it every penny that could be wrung from it by commercial greed and taxation. To do this a standing army has been necessary; but despite this there

have been some of the bloodiest wars between the British authority and the natives in the history of European colonial government. The fear of an uprising in India is ever present with the British people, as the natives forget no injury (and they have been subjected to uninterrupted injury), and constantly look forward to the time when they shall be able to throw off the yoke of oppression and repression. Will that time ever come to them? "The sun never sets upon the British Empire," and "the drum beats of Great Britain are heard around the globe" are boasts which the Britisher never tires of repeating. But the spirit law which moves silently in the rise and fall of nations has played some queer tricks upon those who impose their law of conquest and exploitation upon alien races. In the time of Jesus, the eagles of Rome overawed the world; today there is no Rome, and there are no eagles of Rome. The Nation of Nations, there she stands. A shattered urn within her withered hands. Whose holy dust was scattered long ago.

NEGROES PASSED.

WINNIPEG, MAN., March 23.—The party of negro immigrants from Oklahoma who have been detained at Emerson for the last two days, were passed today by the Canadian medical inspector and left Emerson this evening for Winnipeg. They will be rushed through to Edmonton with their effects without delay. One recruit who joined them in St. Paul was rejected and sent back.

The Canadian Government recently prevented a party of colored people from entering Canada as quietly as it did in an excursion that these colored people were undisturbed. And there are those that appeal to foreign governments to right the wrongs of the American Negroes.